

॥ Shri Hari ॥

## Silence as a Spiritual Practice



Tvameva Maata Cha Pita Tvameva  
Tvameva Bandhusha Sakhaa Tvameva  
Tvameva Vidyaa Dravinam Tvameva  
Tvameva Sarvam Mama Deva Deva

**Swami Ramsukhdas**

## Silence as a Spiritual Practice

I usually point out a particular spiritual practice “*saadhan*” - “Be “Silent” “*chup saadhan*”. Harbor an idea from within that I have to do nothing at all. Neither for myself (selfish) nor for spiritual, neither in this world, nor in the world beyond i.e. nothing whatsoever has to be done. Having thought this, please sit down. The finest hour to sit is in the early morning. Immediately after waking up from sleep, prostrate in front of God and sit down. Just as there was no “*sankalp*” resolve of doing anything in the state of deep sleep, so also there should not remain any resolve to do anything in the waking state. This is called as deep sleep in waking state. Thinking and contemplating on the Lord, repetition of the divine name of God (*japa*), meditation etc., nothing is to be done. So much so that even the resolve that “no thinking is to take place” is not to be entertained because the resolve of doing nothing is also an act of “doing”.

Now nothing at all is to be done – think like this and become silent. If the mind does not accept this, then having conceded that “The one perfect God is everywhere, completely, all in all”, sit in silence. If you are a devotee of “*saguna*” (God with attributes, Personate God), then having mentally accepted that “I am at the Lotus Feet of the Lord”, become silent. But this acceptance is of secondary importance. However, **the thing of foremost and fundamental importance is that there is nothing at all to be done.** If owing to any fickleness of resolve, anything crops up in your memory, then ignore it and remain

unconcerned, do not fight against it. **Neither become pleased, nor displeased about it. If, there are any noble resolves in consonance with scriptures, do not be pleased with them; and if there are evil resolves contrary to the scriptural injunctions, do not get displeased with them.**

You say that mind is extremely bad, but in reality mind is neither good, nor bad. Badness and goodness are the attributes of man himself. **When one himself is good, the resolves are good. When one himself is bad, the resolves are bad. Good and bad – both these are there as a result of their relationship with nature.** In want of kinship with nature, there is neither goodness, nor badness. As pleasure and pain are two things, there are no such two things in Bliss (*Ananda*), i.e. in bliss there is neither pleasure, nor pain. In the same way, there is neither good, or bad in the Real (*tattva*) which is free of any relationship with nature. Therefore be not pleased or annoyed after differentiating the good from the bad.

Resolve may appear and disappear, but think at the very outset that the resolve does not as such come, it only goes. Whatever actions that are performed in the past, their memory flashes forth on the mental plane; or whatever program or activity we think of in the future, it's memory sprouts up that I have to go over there, I have to accomplish that work etc. Thus things of the past and future come to memory, and these have no existence in the present hour. We do not think of the past and the future, but its memory haunts. The fact is that the memory thereof is not coming, but going. Whatever things are stored up in the mind, they are organizing their exit obviously; thus you should not tie your relation with them, be unconcerned, and

be neutral. You will not be tarnished if you do not bind yourself in relationship with it.

There are many meritorious deeds (*punya karma*) in the world, but do we really earn holy merit by them? Likewise there are several “sinful” deeds in the world, but are we tarnished by them? No! Not in the least. And why is that so? It is because we have no relation with them. We have no hands in them. As sins and merits are taking place, so also resolves and their opposites are taking place in the mind. We are not committing them, nor even do we want to do them, nor do we have any resolves of them taking place. **We do not ever want to do anything.** We get attached or stuck up with them then they acquire the epithet of merit and sin, good and evil whereby they produce their corresponding results and we have to bear them. Therefore, do not get stuck with them; neither support them, nor oppose them. If resolves or their contrary resolves arise, let them arise. This has to be done and this has not to be done – give up both these tendencies.

**“naiva tasya krtenaartha naakrteneha kaschana” (Gita 3/18)** i.e. hold fast neither in doing something nor in not doing something. Both these assertive notes should be given up. For, the assertion of doing something is also a resolution, and that of not doing is also a resolution. Therefore be unconcerned with both the resolves of doing and not doing and be silent; then the kinship with nature is sundered, because nature is in the form of activity. This activity may be inside the mind or outside the mind, It, in its entirety, belongs to nature. Thus if you stay silent both internally and externally, then that what is called knowledge of the “Real” (*tattvajnana*) ,

liberation while alive (*jivanmukti*) or effortless atonement (*Sabaj Samadhi*) will take place.

**Uttamaa sahajaavasthaa madhyamaa dhyaanadhaaranaa  
Kanisthaa saastrachintaa cha teerthaayaatraa dhamaa'dhamaa**

i.e. pilgrimage is smaller than the smallest spiritual *sadhana*. Higher than that is contemplation on the meaning of the scriptures. Higher than the meditation on scriptures is *Dhyaanadhaarana* i.e. holding fast to the faith in the Almighty and his omnipresence and meditation on Him. **The highest is effortless atonement with the Supreme.** You can become established in that effortless atonement. Its glory is great and beyond words, **The glory (*mahatmai*) of “non-doing” can never be equaled by that of doing;** it never was, is shall never be. The power which lies in not doing is not at all there in doing. The reason is that any doing has a beginning and an end. That which has a beginning and an end, is not eternal. But **the “non-doing” has neither a beginning, nor an end; hence it is eternal.**

In reality, one does not become silent; rather **silence is natural to him.** Those who have schooling in *Vendantic* values, will know and appreciate that the Self is neither the doer, nor the enjoyer. Thus is “*sahajaavasthaa*” a natural state. Doing is ephemeral or transitory, but non-doing is eternal and absolute -

**Dauda sake to dauda le, jaba lagi teri dauda,  
Dauda thakyaa dhokhaa mithyaa, vastu thauda-ki-thauda**

i.e. Run if you can run, till you have your run. Tired of the run and free from deception, God is there without the run.

This atonement is neither the waking, nor dreaming nor even deep sleeping. The distinction between deep sleep and effortless atonement is that, there is unconsciousness in the deep-sleep state but in **“sahajaavasthaa”** there is no unconsciousness, instead there is awareness, conscious awakenedness, a kindled light of the knowledge supreme – **“aatmasamyamayogaagnaujuhvati jnaanadeepite”** (Gita 4/27).

If you feel sleepy while entering silence, begin doing *“japa and kirtana”*, recitation and singing of God’s name and remain standing up. But till sleep does not come, remain in *“non-doing”*, in silence. If you can be thus silent and quiet even for a few seconds, then too it is a great gain. If silence remains for half a minute, it generates enormous amount of power. The power which is generated during silence can never be produced in *“doing”*. In *“doing”* the energy is consumed. While doing work, you get tired and then feel sleepy. In deep sleep, the exhaustion is removed, and freshness springs up in the mind, body and senses; energy to do work is recouped. So also during the time of deluge (*Pralaya*), when silence is established, then the power of creation comes up. In great deluge (*Mahapralaya*), when silence has its sway, then the power of great creation surges up. Thus the whole power as it is, that all-in-all comes from the depths of *“non-doing”*. Non-doing is the nature of the Lord, from Whom all powers emerge.

Without thinking thus for a few days, the technique of being silent is not attained. If you think for a few days, then alone you will grasp it. Presently even if you do not understand it, you may please accept that such is the state of effortless atonement. The description of such *“Sahajaavasthaa”* is very rarely visible even in the poetry and

utterances of the Saints. There has been a great saint, Sri *Hariramadasaji Maharaj* at *Sinbala*. In his hymns of the Lord's praise there comes such a description

Sahajaam maaraga sahaja kaa  
Sahaja kiya visraama  
“hariyaa jiva ra siva kaa  
Eka naama aru thaama  
Sahaja tana mana sahaja puja  
Sahaja saa deva nahim aura dujaa

He has given his autobiographical introduction in this very vein -

Hairya jaimaladaasa guru, rama niramjana deva  
Kaayaa devala deharo, sahaja hamaare seva

i.e. Effortless is the path of unison, in unison do I rest

Of self within (jiva) and self all over (siva),  
Oh' Hariya one is the name and residence best.  
Effortless is the body and the mind  
So is the worship or the prayer  
Other than effortless,  
No God can ever be there  
Oh' Hariyaa, Jaimaladasa is the Guru  
And Rama Niramjana God,  
Temple of God is his body  
And “not-doing” worship of God.

In the poetry of Saint Kabira, there is a reference – “saadhho sahaja samaadhi bhali”. There is a very scanty description of “Sahahavasthaa” in the poetry of other saints; only a glimpse is there. Of the achievement of such a state

of easy unison of spirit, the crowning means is “to be silent” within and without i.e. not doing anything. Everything happens by not doing anything. The ultimate of all the spiritual practices is – “Not doing anything”. All practices flock, pee in and fill in “not-doing” anything. This is called effortless atonement with Supreme Self - “*Sabhaja Samadhi*” The saints have given it another name also “Silent *satsang*”.

**Questioner:** *Are not we then to be an observing witness to our mind and its activities?*

**Swamiji:** No, not in the least. We will observe our mind only when we regard that we are connected with the mind; the truth is that we have no kinship with the mind. Thus there is no “seeing” towards the mind. Not observing the mind is not at all an ordinary thing, it is a thing of very great value. As a penny is a fraction of millions of dollars, so also is this “non-doing” of “*jivanmukti*” or “God Realization”

**Questioner:** *Can we practice silence in any of the spiritual sadhanas?*

**Swamiji** - Yes, it can be done in any of the practices. A Hindu, a Muslim, a Christian, a Jain, a Parasi, a Jew or for that matter a person of any denomination can practice it. I had earlier placed before you two observations. One pertained to the Path of Wisdom that God is perfect and fills the universe fully; is ever present in the form of “IS”. Hold fast to this. The second observation pertained to the “path of devotion”, it demands total surrender or heartily lying down at the feet of the Lord. These are the two main paths –



Bhagatihi gyaanahi nahim kachu bhedaa,  
Ubhaya harahim bhaava sambhaava kehdaa (Manasa 7/115/7)

No distinction exists between gnosis and devotion.  
Both uproot the pain of birth and death.

We have to do nothing – even earlier nothing was to be done, nor is now to be done, nor even hereafter. Not even contemplation of the Lord is to be done, we have to fall at the feet of the Lord, but have not to meditate on His feet, We have to think neither of the world, nor of God. If meditative thought comes of its own accord, then think that your meditation is vanishing, not coming, This is the ultimate practice-less practice.

From "Be Good " in Hindi by Swami Ramsukhdasji

\*\*\*\*\*

“BE GOOD” in English can be purchased from our  
online store at:

<http://www.swamiramsukhdasji.net/market.html>

\*\*\*\*\*

---

नारायण ! नारायण ! नारायण !

To read in HINDI:

<http://www.satcharcha.blogspot.com>

To read in ENGLISH:

<http://groups.yahoo.com/group/sadhaka>

To ask questions, send message to:

<http://groups.yahoo.com/group/gita-talk>